



R. White sculp

Philo



musus.



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Philo



musus.

THE
Right Honourable ,
P O R T R A I D.
OR, THE
V I Z A R D
Taken off
PRETENDERS.

WITH
Perswasive Reasons to allure
the Will, and reduce Mens
Actions to obtain *the Title.*

AS ALSO
A set Boundary to the Honour
of Saints departed.

By *Samuel Gilbert*, ΦΙΛΟΛΟΓΗΣ.

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101
Gilbert (Sam.) the Rt. Honourable, Pourtraid, or the
Vizard Taken off Pretenders, *portrait of Gilbert by*
White, 12s — 1682





ing
Ri
P.e
the
Ble
upo
for

*To the Right Reverend
Father in God, Henry,
Lord Bishop of Lon-
don, one of His Maje-
sties most Honourable
Privy Council, &c.*

Y Our Lordship, Honou-
rable by Birth, Breed-
ing, Parts and Place, and
Right Honourable by your
P.ety, Pains and Stability in
the Church of *England*, a
Blessing God hath bestowed
upon her, as a sound Pillar
for her Support, and a Saint

The Epistle Dedicatory

Paul for a Preacher : attended with an experienced magnanimous Courage, and yet of a most affable, courteous and obliging Demeanour ; for all which fam'd and beloved by this and other Nations ; tho' envy'd and malign'd by our Churches Enemies.

To whom should this small Piece, concerning the *Right Honourable*, Address it self for Protection, but to your Self that is so, and an Encourager of all Means to make others deserve that Title. I therefore, without considering the vast disproportion

The Epistle Dedicatory:

portion between the Worthiness of the Person to whom I Write, and the Meanness of what is Written on this Subject, as well as Obscurity of the Author; presume (yet with as much Humility as the Attempt can bear) to beg your *Lordships* Patronage thereof, against the Vilifyings of those Persons that are only Honourable to the Eyes of the Vulgar. And that here your *Lordship* would be pleas'd to accept the Acknowledgment of Favours formerly extended towards me, tho' I believe both those and my self drop'd out of

A 3 your

The Epistle Dedicatory.

your Memory ; but must
ever be retain'd in mine.
And whil'st I live, make my
daily Petitions to Heaven, (for
the whole *Nations*, as well as
your *Lordships* Interest) that
Safety, Health, Prosperity,
and Honour, with length of
Days, may be your Portion
in this Life, and Eternal Hap-
piness in the next. And
conclude with one to your
Self, that I may be accepted
amongst the meanest of your
Servants, which Title is with
all humility assum'd by

S. G.

TO

TO THE
READER.

MAny that Act the parts
of Persons of Quality
on the present Stage of the
Universe, thinks that Honour
consists only in Riches, Height,
and strength of Parts, Worldly
Preferments, the Cap and Knee,
the Vogue of the Vulgar, &c.
all which may be attain'd, and
yet the Possessors not one Spark
of true Honour in them, if not
attended by Holiness, it's inse-
parable

Sam.
18 18

To the Reader.

parable Companion, to make this and their mistake perspicuous, to characterize the Right Honourable, and to persuade those that are othe ways well quallifi'd thereto, is the only Design of this small priced Pocket Piece, without Reflections on any, but good Intentions to all, under what scandalous imposed Titles soever, Tories or Whiggs.

Vale.

T H E

T H E
RIGHT HONOURABLE.

HONOUR is the World's
great *Diana*, the *Idol*
whereunto it Sacrifices.

There are none of such poor
and pusillanimous Spirits, as would
not say (at least) with *Saul* to
Samuel, *Honour me before the*
People. Every Man would have
a good Name that desires not a
good Conscience, the Sinner be-
ing ashamed to be accounted
what he is not ashamed to be :
Absalom having no Virtues to
eternize his Memory, erects a
Pillar, and calls it after his own
Name. The *Heathens* were so

2 Sam.
18 18.

A 5 drunk

drunk with a giddy desire of Honour, that they would be content to exchange their Lives for a dead Statue. *Empedocles* will Sacrifice his Life to the Idol of Honour, and cast himself into the flames of *Ætna*; In a word, there is no such flatness and poverty of Spirit, that hath not one spark of Ambition in him, to aspire to Honour: As there are none but desire it, so few that deserve it; many, they would be great, they will not be good; Glorious, but not Gracious; they would be Honourable, but will not be Holy.

Many would rise to Honour, but they quite mistake the Footstool; And seek it rather any where than in Holyness; nay, some think they cannot be Honourable enough, unless Godless. Holyness is posted over to Colledges

ledges and Hospitals, &c. and thought by some to be fit only for those, that are little better (as they think) than meer Posts, It is enough, say they, for dry Divines, Men of low and poor Spirits (as they erroneously judge such) of grave, subdued, mortifi'd and retir'd Minds: it is not for them that stand upon their Punctilios and Terms of Honour, height of Place, sublimity of Spirit, nobleness and generous Disposition: do not most Men glory in their Shame, as most ashamed of that which is the only Honour of a Christian his Crown and Garland? It is Reason that makes us Men, but Holyness Christians; and better no Men, if not Christians. 'Tis the Badge of Christianity that makes us Honourable, for that is the Livery of the King of Kings. The Honour

*Cui ser-
uire est
Regnare.*

nour the World bestows is but the Livery the worst sort of People generally give those that commonly pay dear for its trimming, must seem their Servants, nay indeed be real slaves to their humours that gets into popular applause or worldly preferments, which some think the greatest Dignity. But what says the *Psalmist*, that Kingly Prophet, inspired from above,

Psal. 149. This Honour have all his Saints,
7.

Holyness and Honour God hath ever knit together with a Chain of Adamant, a Bond of such inseperable and individual combination, as that the Oracle from Heaven hath pronounced it, *Them that honour me I will honour.* As shame of Sin, so Honour is the natural Off-spring of Grace;

*1 Sam.
2. 30.*

Grace; As the shadow of the Body to the light of the Sun, so Honour is always an inseperable attendant of Holiness, like some officious Serviter still at his Masters Elbow. Holyness and Honour, like a pair of Turtle Doves, where you see the one, the other cannot be far; or the two Cherubims upon the Mercy-seat, by a reciprocal and mutual prospect continually interview each other. The true *Jacob's Ladder*, or Stair of Ascent to Glory, is no other than Grace, and the high way to Honour, Holyness: no way to become great but by being good, nor truly honourable, but by being holy, yea even in God's stile, *Optimus* goes before *Maximus*, as if God himself, who is essentially great, could not be great, if not good, or not so great, if not so good, or not the greatest of all,

all, if not the best of All.

Only the truly Holy, are the truly Honourable :

I. Because Honour is nothing else but an attestation of the worth and worthiness that is in any Man ; whence *Aristotle* tells us,

Honor est in honorante, non in honorato.

He means the outward performance of such respective Ceremonies and Complements of Honour, as the worth and quality of the person honoured deserveth.

Now the Spirit of God, the best Herald that ever was, and therefore knows best how to give Names and Titles, never makes mention of the Saints but with Titles full of Honour and Grace ; as *Abraham*, the Father of the Faithful, and God's Friend ;

Moses

Moses my Servant, faithful in all the House of God. *David* a Man after the model of God's own heart. *Zachary* a holy and just Man. *John Baptist* a shining and burning Lamp: none greater than he born amongst Women. If *Achilles* were happy, because he had *Homer* to be the Trumpeter of his Praises, how much more they, that have God himself to be the Blazoner and Herald of their Honour.

It is not unworthy observation how regardless God is of Greatness without Goodness, Honour without Holiness; such an one was *Dives* in that Historical Parable in the Gospel shall go nameless; the Spirit of God will not so much as vouchsafe him a Name; there was a *quidam*, &c. a certain Man, &c. So *Jechoniah* of the Seed-Royal, and the last of the Kings that ever

*Jer. 22.
24. & 28.*

ever swayed the Scepter of *Judah*, God will not do him the honour to give him the length of his Name, but instead of *Jeconiah*, he cuts off and curtails a piece of it, and calls him not *Jeconiah*, but in disdain, *Coniah*. But when God would grace and honour *Abraham*, as if *Abram* was not enough, he spins out his Name to the full length, and not willing to part with it too soon out of his Mouth, and calls him *Abraham*. Scripture tells us, that *Saul* Reigned only two years, and yet it is manifest by the Story that he Reign'd more than two Years: what doth the Spirit of Truth mistake in matters of Chronology and Calculation of Times? No, he takes notice of *Saul's* Reign no farther than he Reigned well; and therefore *Saul* only Reigned two years, because two years well.

The

The Tribe of *Dan*, both in *Chronicles* and *Apocalyps*, is not reckon'd : amongst the Tribes : did the Spirit of God mistake his account therein ? No ! but *Dan* was the first of all the Tribes , that fell to Idolatry , and therefore unworthy to be honoured with a Name in God's Register. 1 Sam. 13. 1.

The World indeed is a very unskilful Herald , and then oft-times graceth when God dishonoureth , advanceth greatness without goodness : But God emb'azoning the Coat of Arms of his honourable ones , only prizeth goodness without greatness , if they be his Saints they are honourable. All the Honour that comes from the World, is but like the reflexion of a deceitful Looking-Glass, that represents to the beholders view , nothing less than the true proportion of the Face,
yea

yea happily to a distorted and deformed Countenance, giveth Grace and Beauty. But that is the true Honour indeed, without all stain or taint, that comes down from him, who alone is the God of honour, and therefore alone can give it; He that is from Heaven is above all, and therefore his Testimony is so too; not he who Commends himself is allowed, but he whom God Commends; He is the true worth whose praise is not of Men, but of God: and therefore *Honor si queratur, illic queratur, ubi nemo indignus honoratur.*

2 Cor. 10.

18.

Rom. 2.

29.

St. Austin.

2. Because they only are the most Royally descended, from the noblest Stock, the honourablest Blood that ever the Sun saw, *sc.* the B'ood of Christ: hence it is that they have Styles given them

them so full of Honour by the exactest Herald, the Spirit of God; for is it not an honourable preferment, only to serve him, whom to serve is to Reign? Methinks, saith St. *Jerome*, when I hear St. *Paul* begin every Epistle with *Paulus Apostolus servus Jesu Christi*, he is more proud of this Title, than if he had said, *Prefectus pretorii, aut exercitus Imperatoris Tiberii*; Captain of the Guard, or General of *Tiberius* his Army. *David*, tho' a King, was ambitious of no greater Preferment in his Service, than to be a poor Door-keeper: Here *Solomon's* ^{*Psal. 84.*} 10. Servants happy that stood in his presence, and not those that stand continually in God's presence? who is a greater than *Solomon*? but as if to be a Servant were not honourable enough, he makes us Friends. Thus *Abraham* is called ^{*Joh. 15.*} 14. God's

Gen. 18.

17.

Amos 3.

7.

Psal. 25.

14.

God's friend. But as if to be a friend were not honour enough, they are not only admitted to God's Court, but to his Privy Council. Thus was *Abraham* God's Privy Counsellor. Shall I hide from *Abraham* the thing I mean to do. Surely the Lord God will do nothing but he revealeth his Secrets unto his Servants the Prophets. And the Secrets of the Lord are revealed to them that fear him. But as if here were not honour enough, he makes them all Sons and Daughters to himself, and what is it nothing to be Son and Daughter in Law to a King? but as if to be Sons and Daughters were not honour enough, he makes them his Heirs, Co-heirs with Christ, to share and divide the Inheritance with the natural Son of God, yea such an honour it is to be God's heir,

heir, that as each Son is an heir,
so an heir to the whole inheritance,
the whole Kingdom; but as if all this
were not yet honour enough he hath
drawn us yet nearer to him by Marriage,
he hath Married us to himself, with an
everlasting Covenant. *And in that day I will make a Covenant* *Hosea 2. 18.*
for them, &c.

And I will betroth thee unto me 19.
for ever, yea I will betroth thee
unto me in righteousness and in
judgment, and in loving kindness
and in mercy.

I will even betroth thee unto me 20.
in faithfulness, and thou shalt know
the Lord.

And then the Rule is in Civil
Law,

Mulier fulget radiis mariti.

The

The Wife shines with the Beams of her Husband, the Wife cannot be base where the Husband is honourable ; by this Marriage Knot he hath made them bone of his bone, and flesh of his flesh, nay parts and members of him, and if one member be had in honour, doth not every member share in it ; yea the honour that is done one, is done to each one, because all the members are but parts of and make up one body.

Thus we see how full of honour holy men are, and what glorious things are spoken of them ; which made good *Theodosius*, one of the best of the *Roman* Emperors, count it greater honour to be *Membrum Ecclesie quam Caput Imperii*, a Member of the Church than Head of the Empire.

3. Because

3. Because their Attendance and Guard is honourable, no less than a Royal Guard of Angels, like so many heavenly *Janizaries* to keep them in their ways, that they dash not their feet against stones: so far doth God honour them, that he makes even his Angels themselves those glorious and excellent Spirits, to be ministering Spirits for their sakes that shall be heirs of their salvation. *Heb. I. 7.*

4. Their Reward is honourable; it is no petty Farm, or *minor* Cottage, nor inferior Office, nor vanishing dignity, but a Kingdom, and that a Kingdom of Glory, so called to kindle in us a more ardent desire after it: Glory being a thing whereof we are naturally ambitious; what an honourable estate then is this, which is attended with such a glorious reward. It was an unjust Asper-
sion

Mal. 3.
14.

sion that those Hypocrites in *Malachy* went about to cast on the the Service of God : *It is a vain thing to serve the Lord, and what profit ?* What profit is there we can desire, that is not to be had in God's Service ? whoever served this Master and went not always away Royally rewarded ! other Masters take Servants, but it is as well for their own benefit as their Servants, but God takes his meerly for the benefit and honour of those that serve him, to dignifie them with special Honour. Hence is it we find such glorious things attributed to the Saints in Scripture ; they are called Kings and Priests, and Temples of the Living God, Judges of the World, yea Angels too : The Signet upon God's right hand : The Apple of his Eye : His Crown of Glory, and Diadem in God's right

1 Cor. 6. 3.
Hag. 2. 23
Jer. 22.
24.
Deut. 32.
10.
Zech. 2. 8.
Isa. 62. 3.

right hand. Oh what glorious and goodly things are spoken of the Saints of God? what a happy confluence of Honour attends them at every turn? Such and such Honour have all his Saints.

What is the most that an Earthly Monarch can bestow upon his Favourite and Minion, when he sets his Wits on work to honour him, why! to cloth him in Purple and Royal Apparel, to set a Princely Diadem on his Head, to put a Chain of Gold about his Neck, a Ring upon his Finger, to set him in a Tryumphant Chariot, with proclamation of the Kings favour; this is all that earthly *Cesars* can bestow upon their Favourites; But what is this to the Honour of God's Saints, what is the shadow to the substance? instead of fine Linnen and Royal Apparel, they have the
B Royal

Royal Robes of Grace, the Kings
Pf. 45. 13. Daughten is all glorious within.
 They shall not have a fading, but
 a flourishing; not a mortal, but
 an immortal Crown, not of Gold,
 but of Glory; instead of a Chain
 of Gold, *2 Pet.* 1. St. Peter's Chain of
 5, 6, 7, 8. Heavenly Graces; instead of a
 Ring they are planted as Rings
 and Signets on Christ's right hand.
 And thus shall it be done to the
 man whom God honours.

And thus 'tis apparent that on-
 ly the Holy ones are truly honou-
 rable, the only men that excel
Pf. 16. 3. upon the Earth. They are more
Prov. 12. 26. excellent than their Neighbours.
 They are the only men, the men
 of a thousand; they are as *Da-*
Job 33. *vid's* Servants told him, worth
 23. thousands of others. And it must
 needs be so, for the Garland of
 true Honour is only twisted and
 woven of the Flowers of Spiritu-
 al

tual Graces, that alone which makes us Holy, makes us Honourable, nothing mends the Name, but what mends the Conscience. A holy and a gracious Life hath a far fairer prospect in the Field of Honour, than all worldly advantages besides.

A Field of Sincerity, charged with Deeds of Piety, cannot but be accomplished with a Crest of Glory.

The *Heathens* themselves, that Lighted all their Divinity at Nature's Candle, whom Saint *Peter* calls purblind, that cannot see a far off, could say that Honour was the proper reward of Virtue.

The *Egyptians* amongst their Mystical and Hieroglyphical Emblems, painted Honour next to Humility, averring what *Solomon* hath since recorded, be-

Prov. 15. fore Honour goes Humility. And

33. the ancient Romans so con-

18.12. trived their Temple, that a Man

Honour is like a Pa-

lace with

a low

Door, in-

to which

no man

can enter

but he

must first

stoop.

Thus it stands good both in God's and Man's account, that Grace is the Highway to Glory, and Holyness to Honour. And here I dare be bold to Challenge all Ages and Times, who ever was there, that honour'd God, and was not honoured again. Yea even whilst the Saints live on earth, they want not honour, they are honour'd by God himself, Angel, Good men, nay by Evil men. Holiness strikes an impression of Reverence, even into the hearts of those that hate it, that those that have not hearts to love it, are forced to admire it.

Herod Reverenced John Baptist,
not

not because a great or learned,
but because a holy and just man;
holiness hath such a daz'ling and
sparkling Lustre, even in the
Consciences of the worst of Men,
that they cannot but in their own
Bosoms give it an honourable
Testimony.

To what purpose then, doth
the Wicked Man brag of his
House, and Herauldry, derive
his Line of Honour from never
so noble Progenitors, since God
honours him not, he hath not one
drop of honourable Blood in
him, his Honour is but like some
Pillar of Smoke, that vanishes
and dissolves of it self, it is but
like a blazing Star, the very Mat-
ter of it, is nothing else but a
gross and Terrestrial Exhalation,
that at last perishes with self-ruin.
Well may he while he lives com-
mand the outward Ceremony,

but never the honour of the heart: well may he make a blaze, and shine in the World while he lives, but when his Candle is out, he ends like a Snuff that causes a Noisom Smell in the Nostrils both of God and Man; when he dyes, all his Honour is interr'd in the Dust, his Name and himself is buried together: and at his Funerall hath more in Black than in Mourning; and never till then satisfi'd the living so well, as by his dying, they rejoyce at his burying, but with this allay of grief, *That it was no sooner*; never doing so good a deed to his Countrey before as to leave it.

As Auso-
nius of
Oibo.

*Hac solum fecit nobile, quod
periit.*

*This only he did Nobly, that he
dy'd.*

At

At the Birth of such Men we ought to mourn rather than at their Funerals, were we but Astrologers good enough to Calculate the truth of their ensuing ill Conditions; but not as the *Thracians* at the Birth of their Children, because they are born to misery, but because a misery is born to us, and rejoyce at their death, not because they are taken from evil to come, but because an evil is taken from us, and those that are to come.

Who then would not endeavour by their holiness to live the peoples with, and not by their wickedness their fear, and by their passing Bell to sadden, not rejoyce them as for a deliverance. Nay, *Jehoiakim*, though a King, shall *Jer. 22.* be buried with the burial of *19.* an Ass. *Joash* shall not have any honourable Sepulture a-

amongst the Kings of *Judah*, whereas *Jehoiada*, tho' a Priest, shall be buried amongst them, because he had done good to *Israel* and God's House, but *Joash* to neither, he had no care to honour God whilst he lived, and God will not honour him when he is dead. Not all the Balm of *Gilead*, nor the sweetest *Arabian* Odours, nor the costliest Spices of *India*, nor the richest Boxes of *Spikenard*, nor the most fragrant and delicate Perfumes, compounded of the rarest Ingredients, with all the Skill and Art of *Apothecaries*, or *Embalms*, are able to preserve a wicked Man's Name from rottenness and putrification. Those that honour God shall be honour'd, but those that despise him shall be despised.

'Tis Goodness not Greatness that holdeth out to the last, and there-

therefore Goodness more honour'd than Greatness: When a wealthy Merchant bragged to *Lycon*, a wise Phylosopher, of the multitude of his great Ships and Furniture for Sea, being able to trade into all parts; the wise man made this answer, I esteem not that to be Felicity which hangs upon Ropes and Cables. Thus when a man is at the last cast, it is Piety and true Godliness, the fear of God, the pleasant Eccho sounding from that *Murus Aeneas*, Brazen wall of an upright Conscience: not Plenty and Prosperity, Earthly Honours (which are but transitory) that shall stand a man in stead. The Smoak of a great Man's Sacrifice smells never the sweeter before God, because he is clothed in Silk, or like the Bird of Paradise, adorned with Plumes and fine Feathers.

No! it is the inside that God regards; he looks on Man's Obedience, requires his Service, loves his Thankfulness, respects his Holiness, and will reward his Faithfulness.

Alas! what is the honour and greatness of worldly men, but empty vanity. It was told to *Agrippina*, Nero's Mother, that her Son should be Emperour, and that he should afterwards kill his own Mother, to which *Agrippina* replied, *Occidat modo imperet*. Let my Son be so, and then let him kill me and spare not: so Thirsty was she of Honour.

Tell me what are swelling Titles, but as so many Rattles to still childish mens Ambitions? And what is Honour and Greatness in the World! Honour is like the Meteor that lives in the Air, so doth these in the breath of other men;

men; it is like a Gale of Wind which moves the Ship, sometimes Wind is down, a man hath lost his honour, and lives to see himself intombed; sometimes this Wind is too high, how oft have many been blown to Hell, while they have been sailing with a brisk wind of Popular Applause! So that Honour is but *Magnum nihil*, a glorious fancy, seemingly great, a real nothing, it doth not make a man really the better, but too often the worse: for a man swell'd with Honour (wanting Grace) is like a man in a *Drapster*, whose Bigness is his Disease. But Holiness is an excellent thing, the true *Basis* of right Honour. *Alexander* coming with his Army against *Jerusalem*, *Jaddus* the High Priest went out of the City to meet him, adorned with his Priestly Robes, an upper Garment of Purple

Purple embroidered with Gold, and a golden Plate on the fore side, wherein the Name of God was writtten; the sight was so grave and solemn, that the Empe-
 tour fell to the ground, as Rev-
 rencing the Name that was in-
 scribed thereon. Thus it is that
 in holiness there is such a spark-
 ling Lustre, that whosoever be-
 holds it, must needs be astonished
 at it: holiness is a beautiful thing,
 it carries a graceful Majesty along
 with it, wheresoever, or in whom-
 soever it is truly and sincerely pro-
 fessed, so that none but such are
 truly honourable.

Than surely none shall (or
 should) be honour'd, but those
 whom God honours, and God
 honours none but those that ho-
 nour him, and none honour him
 but those that are holy; if a man
 would be honourable indeed, let
 him

him tread the paths of the Lord,
for they lead to lasting, ever-
lasting honour: In the hands 2 Chron.
1. 12.
of wisdom is honour as well as
wealth.

The wise shall inherit glory, &c. Prov. 3.
last vers.
be but so wise as to honour him
in all the passages of his Worship,
and you shall have his Word for
your preferment; true honour it
comes neither from the East nor
West, from South or North, but
from above, and there resteth
where the God of honour pla-
ceth it; therefore seek to be ap-
proved of him: who alone is able
to set the Crown of true and last-
ing glory round your Temples:
be but a Saint and you shall be
honour'd whil'st you live, but
when you are dead much more:
Honour is compared to a shad-
dow, which sometimes goes be-
fore and sometimes follows the
Body:

Body : To the Honour of the Saints, if it go not before them while they live, it shall be sure to follow them when they are dead.

*Rev. 14. Those that dye in the Lord, their works shall follow them. i. e. To be rewarded with Glory in Heaven, and with Honour upon Earth, when even the Saints of God remove out of the room of this World, they leave a sweet perfume of a good Name behind them, that smells most graciously in the Nostrils both of God and Man: a good Man, tho' he dye childless, yet leaves a good Name behind him, as his Heir; a Name better than that of Son and Daughter. The memory of the just is blessed. Solomon says not *Benedictio adest Capiti justis*, in the Singular Number, a blessing, as if some single or scatter'd blessing only did befall him; but *Benedictiones*,*

*Prov. 10.
6.*

nedictiones, a Collection and Concurrence of Blessings; and those *Adsunt capiti*, they are upon the Head; put indeed by an usual, tho figurative form of Speech, for the whole Man, yet importing, that these Blessings as they are manifold and various for Number, so are they for their Nature, Eminent and Conspicuous. *Adsunt*, he hath these blessings not in hope or reversion onely, *jus ad rem*, but *jus in re*, blessings are upon the head of, &c. even in this life he stands or actually seized, or undoubtedly assured and ascertain'd of them: and one of the blessings that befalls a holy Man, is, that he shall leave a good Name behind him, and that is rather to be chosen, *Prov. 22.*
 than to leave great Riches behind *1.*
 him: a good Name is better than *Eccles. 7.*
 precious Oyntment. *1.*
 The Wo-
 man

man in the Gospel that poured out the Oyntment on our Saviour's Head, shall be spoken of where ever his Gospel is Preached, the smell of the costly *spikenard* quickly perished in the Air, but the perfume of that gracious Action shall smell fresh and pleasantly for ever, as a good Poet concludes on the like subject:

————— *the Actions of the just,
Smell sweet and blossom in the
dust.*

Not like Flowers which blossom from the Earth for a day or two, till the heat of the Sun dries up their moisture, (which maintains their beauty) and withers them again into the lap from whence they sprang, But their memory shall spread blossoming in sweet perfumes, which shall not lose,
but

but encrease their beauty and
scent in open Air, which the Sun
shall not wither, but make to smell
the sweeter.

God will never have any to be
losers by him, but if they do him
the least honor, he will be sure to
requite it; yea, they shall receive
in this life an hundred fold, and
in the life to come, an infinite,
an ineffable recompence in Hea-
ven.

We see with what a great deal
of eagerness Earthly Honours
and Offices, rich Prizes and
great Places, are sought and
persued after: *Balaam's* Ass ne-
ver Gallops fast enough to fetch
in Profit and Preferment; set but
a Wedge of Gold in sight, and
Joshua that could stop the Course
of the Sun, cannot stay *Achan* from
courting and catching at it. And
yet what are Riches but the Gol-
den

Joshua 7
21.

man in the Gospel that poured out the Oyntment on our Saviour's Head, shall be spoken of where ever his Gospel is Preached, the smell of the costly *Spike-nard* quickly perished in the Air, but the perfume of that gracious Action shall smell fresh and pleasantly for ever, as a good Poet concludes on the like subject:

————— *the Actions of the just,
Smell sweet and blossom in the
dust.*

Not like Flowers which blossom from the Earth for a day or two, till the heat of the Sun dries up their moisture, (which maintains their beauty) and withers them again into the lap from whence they sprang, But their memory shall spread blossoming in sweet perfumes, which shall not lose,
but

but encrease their beauty and
scent in open Air, which the Sun
shall not wither, but make to smell
the sweeter.

God will never have any to be
losers by him, but if they do him
the least honor, he will be sure to
requite it; yea, they shall receive
in this life an hundred fold, and
in the life to come, an infinite,
an ineffable recompence in Hea-
ven.

We see with what a great deal
of eagerness Earthly Honours
and Offices, rich Prizes and
great Places, are sought and
persued after: *Balaam's* Ass ne-
ver Gallops fast enough to fetch
in Profit and Preferment; set but
a Wedge of Gold in sight, and
Jeshua that could stop the Course
of the Sun, cannot stay *Achan* from
courting and catching at it. And
yet what are Riches but the Gol-
den

*Joshua 7
21.*

den Gives, the noble Miseries of
 this wretched life: and what do
 they that are set upon them (with
 the neglect of holiness, heavenly
 honours, and the wealth of a
 better World) but prefer the
 Onions of Egypt, before the Bread
 of Angels, paltry Pibbles, before
 precious Pearls, thick Clay before
 pure Gold, counterfeited Coin be-
 fore true Treasure. O see and
 bewail this so great a folly in your
 selves and others, and for the
 future learn to covet Spirituals,
 to be greedy of Grace, to practice
 holiness, without which none can
 be truly honourable. However,
 the holy ones of God here in this
 life receive many hard measures,
 yea, when they live best many
 times hear the worst. Therefore
 must we take Virtue with a sweet
 or sour Breath; 'tis naturally
 sweet, sour only through the
 cor-

of corruption of the Air we live in,
being putrifi'd by the infected
Lungs of those that are wicked
despisers of her, and ignorant of
her worth to take Virtue as she is
naturally, with a sweet Breath,
is pleasanter, tho' with a sour
more meritorious: for *Regium*
est male audire cum bene feceris:
it is Kingly to be ill spoken of for
good Deeds, and whilst we have
our Actions warranted by the
great seal of Virtue, we verifie
the saying of one constant to
such.

Conscia mens Recti, summa Men-
dacia ridens.

Ovid. 4.
fast.

An upright Breast, laughs at the
abuses of report.

A well grounded self justification
scorns the dispraise of the Vulgar,
whose

'Tis good
for a man
to have
Praise
when he
deserves
it ; but
better to
deserve
Praise
when he
hath it.

whose commendation is not authentic enough to call Persons or Actions good, such infamy hath its delight, and we must be justly meerly out of love to it, not for Glory by it, and be content to be ill spoken of for being so ; few know the pleasure of a well got ill report, but many the pains and pricks of Conscience for the ill getting a good report : That raising themselves by over witting, out reaching and fair promising others, never intending performance, not being set by God as *Joseph*, but setting themselves over their elder Brethren. They that place Honour in *honorante*, honour in the bestower, exile it as well from our care as power. That passage through good and bad report, gone through by that great adventurer for Heaven, leadeth to a Haven of such inward rest,

St. Paul.

as fears not the blasts of misprision, nor the mire and dirt the wicked in their ragings cast up; but can solace themselves in St. Paul's words, *Our rejoycing is this*, 2 Cor. 1. *the Testimony of our conscience*; ^{12.} *that in simplicity, and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the World.* And this musick surpasseth all the Gingles of Fame; not that we should slight a good Report, but rather covet it, especially from the best sort of men, *i. e.* good men; To contemn Fame, is but a security of doing ill: He that would not be thought good, careth not for being so. *Contemptu fame, contemni virtutes*: Tacitum. He that contemneth a good report, despiseth the goodness deserving it; yet if we miss it whilst our Actions are regulated by the square

square of Religion and Justice, it is not Arrogance, but well becoming Confidence, to scorn the injurious World, when it denyeth Merit its due : Let us not be good on the salary of its praise, nor suffer their scorn to spoil good purposes in their conception, by damping our resolutions, or by frights abortive their execution, or smother our joy at their birth. For when God hath once by the hand of Death drawn a Curtain between good men, and the eyes of the World, and remov'd them out of sight, then is every one ready to bless their Memories, and follow them to Heaven with a loud Peal of gratulatory Acclamations. After death, martyr'd Names, as well as Men, are Kalender'd, even to an unquestionable repute of merit, and that in those faithful Registers of Impartial History.

History. The Living may be Tenants at will to reputation: but it is the possession of the dead, and when the Grave dust is flung on our Chronicles, envy it self cannot blur them.

*Animis hominum manet, in Tacitus et
Eternitate Temporum Fama re- Agricola.*

rum. While some are buried in oblivion, others in the memory of men survive even Posterity. This is the condition of us all, evil things we feel them before we fear them, but good things we lose them before we know them: *De bonis judicamus a tergo*; 'Tis the want that commends the worth of a thing: even those we see by experience, that could not endure the Saints whilst they lived, yet when once gone, they never speak of them without a preface of reverence.

Hercia

Herein do the Saints of God resemble an excellent Picture, or a curious piece, or Cloth of *Aras*, that looks well when ye are near it, but fairer and smoother when farther off. The wicked are compared to Hawks, of great esteem whilst living, but afterwards nothing worth; but the Saints to tamer Fowls, (often Prey to such Hawks) that are husht away, and little esteem'd whilst living, but after death, brought to the Lords Table. God will look to their honour when they are dead, that so much looked to his while they lived. Rather than *Moses* should not be honour'd, God himself will make his Funeral Sermon; *Josiah* and *Hezekiah*, that honourable pair of Kings, how were they honour'd by all *Judah* and *Jerusalem* at their death; *Such honour have all his Saints.* And

And if they are so honourable,
let us know how to prize them
and give them their due ; Let
us not fear to Imitate the Church
in her Ancient Practice herein,
the Celebration of our Annual
and standing Festivals in the Ho-
nour of the Saints ; A Custom
in the Church from time to time
Traditionary, of so long a standing
and Antiquity in the Church ,
that now even by prescription,
'tis grown gray headed and vene-
rable. Certainly God must lose
a great deal of his Honour , if
we bury the Honour of his Saints :
Laudate Dominum, saith *David*,
in Sanctis , if God be to be
praised in all the Works of his
Hands, from the Cedar to the
Shrub, from the glorious Cheru-
bim to the despicable Worm ;
is he not to be honour'd in the
C Saints,

Saints, those whom he raised up to be heroical Instruments for the propagation of the Gospel.

But as many things are good in the intent, which are not always so in the event, good in the Institution, not always in the Execution; as there are many things excellent in their first birth and original, which in tract of time gather soyl and rust, and so degenerate from the purity of their first Institution; even so it is with the honour of the Saints, for whilst Men out of too strong a bent and overplus of inordinate affection towards the Saints, thought they could never honour them enough, at last they became flat Idolaters, turning Charity into Piety, Affection into Super-

Superstition , Veneration into Adoration. When the People first met together at the Monuments of the Martyrs, (an Ancient and Yearly Custom of the *Eastern Churches*) to praise God for his Martyrs, at last they forgot their Arrand, and turned their Worship of God into the Worship of the Martyr ; at first their Reliques were pretious, at last they grew holy ; first the Saints were honour'd, but after worshipp'd ; at first they but commend , but afterwards enshrined ; so hard it is to subsist in a Golden Mediocrity : we either shoot under, or over ; not do, or over do ; either not honour the Saints at all, or too much : being right *English-men*, (too many in this point) never think we mend the matter, till

we marr it. God gave the *Israelites* an expresse inhibition, not to take his Name in vain, at last the *Jews*, out of a superstitious Reverence, durst not so much as name the *τετραγραμμετον*, the Name *Jehovah*; they ought not to name him in vain, therefore afterward they would not name him at all: the Brazen Serpent at first erected by God's Institution, for Historical Commemoration, onely of their delivery from fiery Serpents, at last from Historical Commemoration, it was translated to Religious Adoration; so the Saints were first honour'd out of Affection, at last worshipped out of Superstition.

The *Persians*, in policy, (as *Xenophon* tells the story) taught
their

their Children to lye and not to lye, but with this distinction, to lye to their Enemies, but to tell truth to their Friends: but *Xenophon* tells us the issue of this *Persian* Education, their Children forgot their distinction, and made bold even to lye to their best Friends. So the *Roman* Clergy teach the People to Worship the Saints, and not to Worship them, so long till they forget their distinction, and entitle the Saints themselves to the same honour that is due to God; but welfare St. *Austin*, *Sancti sunt honorandi propter imitationem, non adorandi propter Religionem.* That is the truest honouring of the Saints which is a returning of their honour to God's greater honour. The Saints that are alone to be honoured *in Deo*,

and *propter Deum*, must be honour'd without impeachment and derogation of God's honour, to be a follower of the Saints, as they be (or were) of Christ, is the truest Worship of the Saints.

It is most certain, that the Blessed Virgin receives not so much Indignity from her Enemies that deny her, as from such her Friends that Deifie her; it is a Sin to give the Saints more than their due, as it is to give them less: to deprive them of all honour, was the Errour of *Vigilantius*, and many of this last Age; to give them too much, was first the Errour of the *Collyridians*, and at this day of the *Papists*, whereby they do not
so

so much honour the Saints, as dishonour God.

The truth is, we honour the Saints triumphant in Heaven, but we give them only *honor Charitatis*, not *honor Religionis*; we give them Veneration, but not Adoration; we honour their Memories, but we erect no Idolatrous Shrine; we honour them as fellow Servants now glorified, but not as demy Gods half deified; we honour them as Patterns for imitation, not as Patrons for protection; we know no Reliques, but their Graces; we observe their Festivals, by the Anniversary Revolutions of the Year, but we dedicate no Days to the Saints, but only to the God of the Saints. What is there no mean in giving honour to the

Saints, but we must deny them, or deifie them? Is it not enough to Commend, but we must Adore them? Is there no mean, but we must be either ungrateful or Idolatrous, or that we must make them either less than Saints, or little less than Gods? Is it not a dangerous thing to obtrude that honour upon them, which must needs bring them into Emulation with God; with aspiring *Lucifer*, to be *similes Altissimo*? Hath not God solemnly protested? saying, *I am the Lord, that is my Name, and my Glory I will not give to another, neither my praise to graven Images.* He that touches the least spark of God's Glory, does he not touch the Apple of his Eye? Of all other things, God and the Throne brook no Cor-rivals.

rivals. Is it not the general Voice of the Church, *Non nobis Domine?* Not unto us, O Lord. Do not the Saints in the *Apocalips*, cast down their Crowns at the feet of the Lamb? And in their *Doxology*, ascribe all Honour, Glory, Praise, to him that sits upon the Throne? So Religiously Tender are they in this Point, that they will not suffer the least of God's Honour to stick to their fingers, but still shake it off with a *non nobis Domine*. Let God have his due above all, and the Saints their due; give unto God the things that are Gods; and to the Saints the things that belong to them: Let the Saints have their due honour, but so that by a necessary reflex and resultance it redound to God's Honour; for

else it is no honour to the Saints, to share in their Maker's honour, whose chiefeft honour it is with denying of their own, to bring Glory to God.

Thus have we discover'd the true Dignity of the Saints; and if Saints, tho' in Rags, they are rich and honourable, how honourable then are Saints in Silks that are all glorious within and without too, both to Spiritual and Temporal Beholders; that are rich in Graces, as well as Garments; in inward worth, as well as outward wealth; high in God's, as well as the Kings favour; where goodness and greatness joyn hands; whose outsides belye not the furniture within; that are not like rich Cabinets with empty Drawers, or rather
fill'd

fill'd with filth, or that which they are asham'd to own, tho' not to keep; but are richer within than without, having their Caskets fill'd with the richest Rubies, drops of Christ's Blood, to adorn their Souls; Repentance Tears shed for past Sins, turned into the rarest Pearls; the sparkling Diamonds of Grace set in the Golden Locketts of pure and refined Hearts, having to their Faith, Virtue; and to their Virtue, Knowledge; and to Knowledge, Temperance; to Temperance, Patience; and to Patience, Godliness; to Godliness, Brotherly-kindness; and to Brotherly-kindness, Charity; St. Peter's choicest Collection of Heavenly Jewels, which none but a Saint can possess: those that have such Rarities within, (which God

2 Pet. i.
5, 6, 7.

God himself is delighted in the beholding) and encompassed with outward Riches and Preferments too, are those whom only the Spirit of God can to the full declare how glorious and honourable they are, the finest Rhetorick too coarse to see their Beauty through, and will rather cloud than shew their Lustre, which can never be truly inspected by mortal eye.

But what shall we say to many of the Gallants of this Age, whose honour hath no other *Basis* but the Herauld or Taylor, or some Office that gives them liberty to Rant and Swagger in the newest Terms and Mode, who make it their business, if possible, erect Trophies of Honour to themselves, upon the ruins of another's Reputation.

to

to unfaint others (being such Devils themselves) and bring Holiness into discredit, by scoffing at and deriding it ; but sure it takes with none but what are as of little credit as themselves, who race out Holiness and Saint out of the Titles of Honour, and instead thereof practice Drinking, Whoring, Swearing, Cursing and Scoffing at the Saints, as Qualities of a Gentile stamp, and think the ascent of a pair of stairs in a Bawdy-house, as necessary and equivalent, as those of Virtue, to arrive at the Temple of Honour, and as Authentick, being Licensed by the *Imprimatur* of the Times. What shall I say? why thus to such, That God hath blotted their Names out of the number of those that shall possess Eternal Honour, and
mar-

marvel they are not ashamed to let them remain in the Church-Register, so much to the disgrace of Christianity; but where shame's laid aside, no wonder they commit all manner of Sin with Greediness and Glory in their shame, brag of their Debaucheries, and would as fain stifle the Repute of Holiness, as they have done the Checks of their own Consciences, scorning that Men of their Parts and Knowledge should be prescribed Holiness by any, nay, even by God himself, being spiced with that Pride that was in *Lucifer*, and his fellow-aspiring Angels, that made the first Schism and Separation in the purest Church, even in Heaven it self, among the Angels that were, wholly perfect: But let such know, a Dram
of

of Holiness, is above a Talent of Parts ; a Drop of Grace, above a Sea of Knowledge : Though in Knowledge we are said to be as Angels of God, yet in Holiness, like God himself. Therefore so much as God is above an Angel, so much is Holiness above Knowledge, and the more so, because Knowledge may be without Holiness, but never Holiness without Knowledge : pluck therefore off the Plumes of your Pride and Self-conceitedness, the deplorable Errour of most of our Separatists, and really is the Pest of the Church and Bane of Religion, which is best preserved in Unity and Humility.

Who then is Wise, and would have his Name, Person and
Estate

Estate flourish, let him purge himself from Original Corruption, Actual Transgression, by Faith in the Blood of Christ: Shame is the consequent of Sin, but Honour ever attends on Holiness; wherefore acquaint yourselves with the Ways of Christ, follow his steps, walk as he walked, stamping your Actions in

He that Sails by
the Star of Virtue,
shall in time land
himself upon the
Shore of Honour.

the Mint of Virtue, your Names shall be writ in Heaven, and your Fame be Current, if not in this

lower, in that upper Court of Honour, and had in everlasting Memory, while others are buried in Oblivion, yours shall survive even Posterity. If Honour be your Aim, and Holiness the Path that you tread towards it, you shall then indeed be right worshipful, right honourable;

able ; when such as by their Pur-
ses purchase Titles, not by their
Virtues, shall be base and ig-
noble.

Would we have others that
we esteem, that are near and
dear to us, our Relations and
Friends truly Honourable, en-
deavour we by our Example and
Advice to make them truly Holy,
doing as *Zacharias* and *Elizabeth*, *Luke 1.6.*
They were both Righteous before
God, walking in all the Com-
mandments and Ordinances of
the Lord blameless, endeavour-
ing to Walk (constantly) in All
the Commandments of God (in-
differently,) before God (sin-
cerely,) and as much as in us
lieth, before Men, unblameably.

Non sine peccato, sed sine querela.

Teach-

Teaching our Children the Trade of Holiness betimes, whilst they are Young, that they may not forget it when they are Old, resolving whatsoever others do, that we and our Houses will serve the Lord; that they and us living holily here, may be truly honourable, and eternally happy hereafter.



FINIS.

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